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based on G S, he holds that H is not an absolute authority. Even with the marginal corrections it is not free from obvious errors. But though corrupt, and though some passages "einen sekundären Charakter tragen," H nevertheless does represent the original. The above is the barest sketch of a most interesting pamphlet, which, quite apart from its special object, forms a valuable commentary on many passages by an acknowledged master of Hebrew grammar.

OXFORD, ENGLAND.

A. COWLEY.

DE VETERIS LATINAE ECCLESIASTICI CAPITIBUS I-XLVI. Dissertatio, quam comitantur notae ex eiusdem libri translationibus aethiopica, armeniaca, copticis, Latina altera, syro-hexaplari depromptae. Pars I, quae continet Prolegomena. Quam commentationem . . . in alma literarum academia regia Monasteriensi . . . die XXI Mensis Decembris anni MDCCCXCVII hora XI publice defendet HENRICUS HERKENNE, Presb. Archidioce. Colon. Lipsiae: typis expressit Drugulin, MDCCCXCVII. Pp. vii + 40.

DE VETERIS LATINAE ECCLESIASTICI CAPITIBUS I-XLII. Una cum notis ex eiusdem . . . depromptis scripsit DR. THEOL. HENRICUS HERKENNE repetens in Collegio Albertino Bonnensi. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1899. Pp. vii + 268. M. 7.

THE introduction to these studies on the Latin Sirach served, as is shown by the title placed first, as a dissertation for the degree of doctor of divinity at the Roman Catholic Academy at Münster.

The dissertation itself is altogether suitable for such a purpose, and it is, at the same time, a matter of congratulation that the theological public receives these studies on the Latin Sirach just at the moment when parts of the Hebrew Sirach have been discovered. For the Latin Sirach is of great importance. The question has even been raised whether it does not go back to a Hebrew original, with comparison of our Greek text. This our author denies, but he declares: "*Nititur V. L. textu vulgari Graeco ad textum Hebraicum alius recensionis Graece castigato.*" He is able, moreover, to show that the Latin text very frequently agrees with lessons which were known hitherto only through Clement of Alexandria. One of the most notable examples is 4:11. All our Greek MSS. read, with scarcely any variation: ἡ σοφία υἱοῦς ἑαυτῇ (or better ἑαυτῆς, αὐτῆς) ἀνύψωσεν, "Wisdom exalteth her children (or sons)." Nobody took offense at this reading (Edersheim, Ball, Revised

Version, Ryssel-Kautzsch). The Latin has: *Sapientia filiis suis vitam inspirat* (or *inspiravit*). This agrees with Clement of Alexandria (Strom. 7, 16, ed. Dindorf 3,344, 3, where the quotation is not recognized and therefore missing in the index, p. 618): “Ἡ σοφία” φησὶν ὁ Σολομὼν “ἐνεφυσίωσεν τὰ ἑαυτῆς τέκνα.” Hatch (*Essays in Biblical Greek*, p. 260) says, “The Latin seems to show that the Greek verb was originally ἐψύχωσε or ἐνεψύχωσε,” and asks whether in Clement we ought not to read ἐνεψύχωσε. Ryssel repeats from Hatch this ἐνεψύχωσε. But now compare Herkenne, *ad loc.*, who quotes 3 Esr. (1 Esdr.) 9:48, 55, ἐμφυσιοῦντες τὴν ἀνάγνωσιν and ἐνεφυσιώθησαν ἐν τοῖς ῥήμασιν, which passages correspond to 2 Esr. 8:8, 12 (2 Esdr. 18:8, 12) συνηκεν ὁ λαὸς ἐν τῇ ἀναγνώσει and συνηκαν ἐν τοῖς λόγοις = Hebrew הִבְיִנְנוּ and הִבְיִנֵּנוּ. From this Herkenne concluded that ἐμφυσιοῦν must mean *to teach*, and presupposed as Hebrew original לְמַדָּה בְּנִיָּה הִכְמָה. And now compare with this the Hebrew text, published in the meantime by Schechter-Taylor, where the passage really runs: חִכְמוֹת לְמַדָּה בְּנִיָּה. When Herkenne for ἀνύψωσεν of the received text presupposes הִרְיִמָּה, and Schechter (p. 41) has רוממה, it will be clear, I think, that ἀνύψωσεν is nothing but an emendation of ἐνεφυσίωσεν, which a Greek reader could not understand, especially in its construction with the accusative of a personal object.

One of the correspondences between the Latin and Clement not recognized by Herkenne is 15:10, where the Greek has ἐν γὰρ σοφία ῥηθήσεται αἶνος, the Hebrew of Schechter-Taylor בָּפֶה חֵכֶם תִּהְיֶה תְהִלָּה; but the Latin: *Sapientiae enim astatibit laus et in ore fideli abundabit*, Clement (Strom. 2, 6 = Dind. 2, p. 160): Εἰκότως οὖν εἶρηται παρὰ τῷ Σολομῶντι σοφία ἐν στόματι πιστῶν. There are also other passages where the intricate relations of the different texts of Sirach have not been dealt with quite adequately, for instance 6:29, where *in protectionem fortitudinis et bases virtutis* is a double rendering for σκέπην ἰσχύος = σκεύη; or 34:20, where *precatio* must be *prae cautio* = φυλακή; but, on the whole, it must be said that this book is a very useful contribution to the textual criticism of Sirach. That it stops short at chap. 43 is due to the great cost of printing a book in which Latin, Greek, Syriac, Hebrew, Armenian, Coptic, and Ethiopic type is to be met with on almost every page. That Herkenne was able to publish it is due to the liberality of Dr. Seb. Euringer, of the diocese of Augsburg, to whom the book is dedicated. It is greatly to be desired that the author may extend his studies to the rest of the book.

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